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Savarkar, Netaji and Axis Power

[#Thread](#) [#Veer](#) Savarkar

1) Savarkar and Hindu Mahasabha connection with Japan directly from "National Archives "

2) Savarkar bose connection and Hindu Militarization (1/n)



Archive link : [abhilekh-patal.in/jspui/handle/1...](http://abhilekh-patal.in/jspui/handle/1...)

Read the highlighted one (2/n)

# Question Of Giving Publicity To A Note Prepared In The DIB On Japanese Intrigues In India Dropped

<b>Department</b>		Home Political
<b>Branch</b>		EW
<b>From Year / Date (YYYY-MM-DD)</b>		1939
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A book entitled "Cherry Blossoms in England" was published by the Usha Press, Calcutta. Its author was T. Fukai, a Japanese Vice-Consul in Calcutta. The book contained many criticisms of British administration in India.

3. In June 1938, two parcels of literature were received by a well-known revolutionary in India from a member of the Japanese Legation, Kabul. This information came to light in the course of secret censorship.

The Japanese Foreign Office arranged for the production in Calcutta of a quarterly review entitled "New Asia". Indian extremists such as Prof. Benoy Sirkar and V. D. Savarkar were asked to contribute articles. The intention of the Japanese Vice-Consul was to expound political rather than cultural views, and to conceal the propagandist nature of the journal.

4. The Japanese Consul-General, Calcutta, and his staff have co-operated in the establishment of various Japanese "commercial" and "cultural" organisations in India. The object of these associations is to spread pro-Japanese propaganda. Among them are :—

- (1) The Indo-Japanese Commercial Association.
- (2) The Indo-Japanese Cultural Association.
- (3) The New India Commercial Syndicate.
- (4) The Indo-Japanese Mercantile Association.
- (5) The Nippon Trade Agency.

Prof. Kurose, Honorary Secretary of the Nippon Trade Agency, is known to be responsible for the publication of a large amount of pro-Japanese propaganda in Indian newspapers, and he has many contacts with disaffected Indians.

5. The Japanese Consul-General, Calcutta, intended to found a small select club called the "Asia Club" where Indian intellectuals and Japanese businessmen could discuss pan-Asiatic schemes. He was securing the assistance of Dr. Kalidas Nag in this matter.

6. The Japanese Consulate-General intended to open a bureau for the preparation of pro-Japanese propaganda. Certain Indian journalists were trying to obtain the post of superintendent of this bureau, which was to carry a salary of Rs. 100 per mensem.

7. Daisukai Takaoka, a Japanese member of Parliament (apparently a well-known publicist), who recently visited India, met Hindu Mahasabha leaders in Delhi and had long conversations with them. He is reported to have held the view that Japan's intense desire is that India must be free and that the British must be driven out of the country. Japan believes that a free India will be her powerful ally to protect the Indian seas from western domination and will at the same time afford her a wide opening for free trade with India. Another reason for Japan desiring India to become free was that her resources might not be used by the British Government against Japan in China. Japan was studying Indian conditions at very close range, and was adopting closer relations with Indians as a prelude to active help afterwards, if necessary. It is said that Takaoka's efforts to enlist the goodwill of Indian Congressmen towards Japan did not meet with much success.

8. The "Sentinel", a Muslim weekly of Ranchi, published an article entitled "Muslims and Japan" in its issue, dated 20th November 1938 in which the writer extolled Japan and said that if the love of the Japanese for Islam continued to grow as hitherto, they may be expected to become powerful allies and perpetual friends of the Muslims. The editor of this journal is believed to have been bribed to publish such propaganda.

9. Prof. Kurose, who is a lecturer in the Calcutta University, is reported to have circulated Japanese propaganda literature amongst the students. One of the leaflets advocated that India should support Japan in preference to England, on the ground that there were disadvantages under British rule, that Japanese connection would not mean the domination of Japan over India but a friendly co-operation on an equal status. Japan's ambition in the Far East is to create a new order in Asia by doing away with European and American influence.

10. Information is available to show that funds for propaganda and subversive purposes are transmitted from official Japanese sources through the commercial and cultural organisations referred to above. Most of them are known to have Japanese official patronage behind them and are disseminating pro-Japanese propaganda in some form or another. Their ostensible role is the collection of such information regarding trade as is beyond the scope of



Consular officials and commercial attachés. It was forecast in 1934, that these trade organisations would probably become the centres for employment of "commercial spies".

11. In this connection it is of interest to recall that it has been believed for some years past that in India the Japanese Government proposed to follow the precedent of Siam where Japan aimed at establishing political influence through economic development of the country with Japanese capital. In Calcutta, and elsewhere in India, Japanese have set up permanent business connections with Indian manufacturers, especially in the chemical products and steel industries.

12. Translations of violently anti-British articles from Japanese newspapers find their way to India. The following is an extract :—

"Asia has had too long a sleep under the oppression of the British people who care nothing for justice or humanity except to make money . . . . . Despite all the diplomacy that the British employ in dealing with the Indian people, the spirit of these people is still growing, although they have not been massacred by machine-guns or their peaceful folk have not been bombarded by merciless aeroplanes. A rising wave is now running fast along the Burma coast like a race-horse towards the Indian coast. Dawn bells are ringing; how much longer will the Asiatic peoples sleep?"

13. It was reported in March 1939, that V. D. Savarkar, while in Calcutta, took the "Ananda Bazar Patrika" representative to task for pro-Chinese propaganda. He argued that they should support Japan, which aimed at suppressing Western influence in the East, whereas the support of China meant the perpetuation of Western control. Savarkar said that the Hindu Maha Sabha solidly supported Japan, and hinted that by so doing they would not be the losers. The "Ananda Bazar Patrika" representatives were said to be impressed.

14. It was reported that the Japanese Consulate in Calcutta would finance "New Asia" to the extent of Rs. 600 for each issue.

15. T. Kurose of the Calcutta University sent pro-Japanese articles to the editor of the "Samachar Surut". At the same time, he is said to have received a snub from the editor of the Lucknow Congress paper "National Herald".

16. The proprietors of the "New Orissa", the only nationalist daily in that province, have agreed to publish each week Japanese news items sent by T. Kurose. Meanwhile, the Japanese Consul-General is said to be dissatisfied with the anti-Japanese attitude of the local Calcutta nationalist press and considers it a waste of money subsidizing them. He is anxious to start a small Japanese library in Calcutta which will serve the purpose of a club where lectures and study circles can be held.

17. Recent Japanese successes have given a fillip to the revolutionary activity of the Ghadr Party. On 1st January 1939, the Party published a newspaper entitled "Hindustan ki Roshni" (Light of India) from the suburbs of Shanghai. The object of the paper is stated to be the same as that of the "Hindustan Ghadr", the San Francisco publication started by the notorious Hardayal before the outbreak of the Great War. The object of the Party and its publications is the incitement of revolution in India. The "Hindustan ki Roshni" says, "The old policy of the English has now failed altogether. Everybody has come to realize their treacherous and mischievous acts. It is for this reason that other countries are giving up their friendship. Germany, Italy and Japan have become prepared to suck their blood. The Japanese armies have marched upon China, and are thinking of proceeding towards Malaya. Oh Indians, pluck up courage as the time to attain martyrdom has come. God has granted us a golden opportunity. Why should we not avail ourselves of it?"

18. It is permissible to suspect that this Shanghai publication has the backing of the Japanese in that city.

#### ANNEXURE 'C'.

##### *Japanese Approach to Muslims.*

Japan has long been endeavouring to win the support and sympathy of Muslims in furtherance of her aim of establishing her supremacy in Asia. The Sino-Japanese conflict brought this necessity to the forefront, in consideration of the large number of Muhammadans in China, and she has endeavoured to obtain extensive Muslim sympathy for her campaigns in China. To gain this end the Japanese have adopted various lines of propaganda.

# List No li List Of Germans Who Are Objects Of Particular Suspicion

<b>Department</b>		Home Political
<b>Branch</b>		EW
<b>From Year / Date (YYYY-MM-DD)</b>		1939
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LEIMBACH, Alexander.

German employee of Chemdyes Ltd., Bombay. Is an active Nazi. Assistant Technical Department.

LEONARD, Erich A. A.

Of Chemdyes Ltd., Bombay. Is an active Nazi. Assistant Manager.

LESZCZYNSKI, G. L.

"Mark Haven", Strand Road, Apollo Bunder, Bombay. Head of Commerce Branch of the N. S. D. A. P., Bombay. In charge of the German India Institute which publishes monthly reports on the commercial situation in India. Has a good knowledge of commercial, economic and political matters in India. In touch with Savarkar, president of Hindu Mahasabha, whose note on President Roosevelt he cabled to German News Agency and a copy to Hitler. German Manager, "Der Deutsch in Indien Institute", Meher Mansions, Cooperage Road, Bombay. Suspected of being connected with the German Secret Service. Member of Deutscher Klub Ltd., Bombay.

MANKE, Kurt. (Meinke or Mencke).

Assistant for Commercial travelling in the Haverro Trading Co., Ahmedabad Branch, Mahbul Mauzil, Shahibag, Ahmedabad. Is a member of the Reich, and of the Nazi Party in India. Has very strong views regarding German aims.

MARX, Friedrich.

A German who attended the Nazi commemoration service at the Ahmednagar cemetery on 2-4-39. German proprietor of own concern—Import and Export Business. Resides at "Jasmine House", Convent Street, Bombay.

MENNE, Werner.

Asstt. Haverro Trading Co., Bombay. A Nazi. Attended Nazi commemoration service at Ahmednagar. Now employed in Bayer Remedies Ltd., Bombay. Member of the Deutscher Klub, Ltd., Bombay.

MESSERSCHMIDT, E. F. (Ernst).

German Aryan and rabid Nazi. Senior partner E. F. Messerschmidt and Co., Bombay. Member of Deutscher Klub, Ltd., Bombay.

MOEHRING, Gerhard.

German employee of Chemdyes, Bombay. Is an active Nazi.

MUELLER, G. Ludwig.

His visiting card reads :

Electr. Ges. Santias Berlin, Manufacturers of X-Ray and El. Med app. Kaycee & Co. Ltd., Bombay, Ball. Est. Graham Road, Phoenix Building.

MUELLER G. L. X-Ray expert. P. O. Box 690.

Holds very strong anti-British sentiments which he does not take the trouble to conceal. Of British people, he says they would be turned out of India. They had no right to hold concessions in China and that they ought to be expelled by the Japanese. On Colonial administration he is of opinion that Germany would teach Britain how colonies should be administered.

NAUERT, FRITZ.

German employee in the German Consulate, Bombay. An active Nazi. Member of Deutscher Klub, Bombay.

NEWMANN, Wolfgang.

C/o. Haverro Trading Co., Ballard Estate, Bombay. An active Nazi.

NOBELING, Franz.

German employee of the A. E. G., Bombay. An active Nazi.

OSTERMAYER, Franz or Franz Osten.

Employee : Bombay Talkies Ltd., Bombay. Known to be a member of the Nazi organization, the N. S. D. A. P., at Bombay. Member of Deutscher Klub, Ltd., Bombay.

OTTO, Ernst.

Employed in the A. E. G. (India) Ltd., Bombay. A Nazi. Recognized as a Nazi leader by the Secretary, German Consulate in 1934. Has left India on leave.

PAULSEN, Dr. Adolf.

German employee of Chemdyes, Bombay. Is an active Nazi. Assistant Accounts Department of Chemdyes. Member of Deutscher Klub, Ltd., Bombay.



## UNITED PROVINCES.

Potentially hostile foreigners who are objects of particular suspicion.

## GERMANS.

FEUCHT, H., Mr. and Mrs.

Delta Hide Co. Living in Nawabganj, Cawnpore. Mrs. Feucht, leaving for Naini Tal.

FLESCHE, Mr. and Mrs. A.

Of Juggilal Kamlapat Mills, Cawnpore, living in the Berkeley House Hotel. Mrs. Flesch is leaving for Germany and Mr. Flesch may live with S. Rittich.

RITTICH, S.

Of Juggilal Kamlapat Mills, living in 7/78, Civil Lines, Nawabganj, Cawnpore.

SCHNEIDER, Karl.

Of Ganesh Flour Mills, living in Ganesh Flour Mills, Cawnpore.

SCHNEIDER, Werner, Mr. and Mrs.

Talaq Mahal, Nawabganj, Cawnpore. A German, met Dr. Sukh in Cawnpore in April 1939. An accommodation address of K. Ebert. Of W. Schneider and Co.

SCHULZE, Dr. Ernst George.

At Sadananda Das Brahmachari (of Gandiya Math). A religious convert. Takes keen interest in Hindu Mahasabha affairs. Did not attract attention politically until the middle of 1938, but in April 1939, he received a packet from Germany containing issues of "Vol Kischer Beobachter", official organ of the Nazi Party and some cuttings from "Frankfurter Zeitung".

THALMESSINGER, Dr. F.

Importer and Exporter. C/o Frizzoni House, Cawnpore, for the hot weather. His office is in the Mall, Cawnpore. He is said to be of Jew extraction, and is waiting for five years to elapse before applying for British naturalization papers.

WAGNER, E.

Manager, Chemdyes, Ltd., Cawnpore. An associate of K. Ebert in Cawnpore.

WURFEL, Alfred.

Benares. Professor, Benares Hindu University (1937). Is suspected to be an active Nazi propagandist. Was sent by the Deutsche Akademie of Munich in 1935, to lecture and teach German in Calcutta. Shortly leaving for England.

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## Surveys on the Activities of the Foreigners In India

<b>Keywords</b>		Vishwa Shanti
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JAPANESE.GENERAL.

An example of the practical application of the Japanese Buddhist-Hindu approach is described in a pamphlet published in Japanese by the Nippon Sanbyohoji and addressed (25 copies) to the Japanese Buddhist temple in Calcutta. In it the monk Gyolo Maruyama of the International Buddhist Society, who is living at Gandhi's Ashram at Wardha, claims to have influenced Congress leaders, including Subhas Bose and Nehru, during the meeting of the Working Committee at the beginning of October against any co-operation with Britain in the war. Here is proof of serious anti-British activities on the part of a Japanese Buddhist monk who, according to secret information, belongs to a group of Japanese who have in the past been active amongst the Chinese in Shanghai in collecting military intelligence.

It is clear from this and other pamphlets which have been withheld that Japan seeks to establish in India her claim to the divine right to protect China and India in the major task of re-establishing the orient.

Maruyama's task is clearly to preach the affinity between Hinduism and Buddhism and in doing so to persuade Indian leaders to fight now for their independence.

In this attempt to establish a durable alliance between Hindus and Buddhists, Maruyama has met with some success. It has been reported that Dr. Savarkar, President of the Hindu Mahasabha, is seriously planning to send a goodwill mission to China and Japan on behalf of the Mahasabha in April next as a contribution towards the pan-Asiatic movement and in order to persuade Chiang Kai Shek to make peace with Japan and expel French and British diplomats from China, Thailand and Indo-China. Further

2.

indication of an active approach to India on these lines is to be found in a report that, according to Sotou of the Nippon Trade Agency, T. Kurose has established close contact with Swami Satyananda of the Hindu Mission.

In the meantime Japan's trade drive continues. Information has now been received from the most reliable sources that the five biggest industrial firms in Japan are, with the permission of the Japanese Foreign Office, sending 12 or 13 trade representatives to India at the end of this month. The delegation, which is partly to be financed by the Japanese Board of Trade, has been instructed by the Foreign Office to avoid irritating officials in India. After conferring in Delhi the representatives will visit all important towns in India. How much anxiety exists for the establishment of Japan's trade relations with India can be judged from a recent report that T. Kurose recently visited Karachi in order to sound the opinion of Japanese businessmen there as to the probable reactions of Japanese Indian trade or any conflict between Japan and Britain.

A report of the existence in Nepal of a pro-Japanese and pan-Asiatic group, some of whom are said to be studying Japanese language is of particular interest in relation to the visit to Nepal of T. Fukai not long ago.

In Japan, according to the 'Japanese Times' a study group has been formed in Tokyo including students of various nationalities including India with the object of promoting the specialised study of important subjects.

#### PROPAGANDA.

##### Through press and pamphlet.

A considerable amount of pro-Japanese literature

In the meantime the maintenance of the connexions between Japan and the Hindu Mahasabha is shown in a letter recently written by Rash Behari Bose in Tokyo to Indra Prakash, Secretary of the Hindu Mahasabha, New Delhi, at the instigation of Savarkar asking for Hindu Sabha literature to be sent to Japan from India.

#### Burma and Thailand.

In Burma the attitude of the local nationalist leaders appears to be one of an acute anxiety to promote friendship with Japan and at the same time to avoid falling under Japanese domination. In the meantime there has been an increase in the number of Japanese 'official' visitors to Burma ostensibly on various 'missions' such as agricultural investigation. A further indication of where Japanese interest in Burma lies has been the anxiety of Fukui, the Japanese Consul, to obtain maps of Burma, especially of frontier districts.

In Thailand, where the attitude of that country to the international situation renders the position particularly interesting, Debendra Nath Das, Secretary of the Indian National Committee in Tokyo, is said to have come to Bangkok.

#### India.

In India itself, a Japanese named K. Shoga of the Japan Textile Exporters Association is reported to be strongly anti-British and in the habit of retailing accounts of Japanese Radio News, especially the anti-British portions, to Bengali clerks with whom he mixes.

A further indication of the role played by Japanese Commercial organizations in this country is contained in a report from the most reliable sources that information of a military rather than commercial nature is being exchanged between the Yokohama Specie Bank in Calcutta and its headquarters in Tokyo.

#### Propaganda.

##### Through press and pamphlets.

S.C. Roy, Managing Director of the nationalist paper 'Forward' and a brother of Dr. Bidhan Chand Roy, is said to have been in receipt since the war of an allowance from the Japanese Consulate in return for support for the Japanese cause in the columns of his paper. He now professes, according to one report, to have knowledge of Japanese intentions towards Burma and India.

##### Wireless.

One Kokubu, who recently departed from Burma, is now said to be broadcasting on the Japanese radio to the effect that the Burmese are thoroughly dissatisfied with the British rule and that their younger generation is pro-Japanese in its outlook.

FIM.  
3.11.40.

Cont...

Pro Japanese templets were put into circulation by Hindu Mahasabha

See last page....

Hindu Mahasabha only party to acknowledge its support for Japan ....

Also surprisingly he(Japanese...)believed

Violent revolution in India if Gandhi the moment Gandhi was dead (5/n)



editor of the "Islah", the Kabul paper, in terms which constitute a direct invitation to Afghanistan not to repeat the mistakes of the last war, but to seize the opportunity, while her northern neighbour Russia is the ally of England's enemies and Japan is no longer England's friend, to attack the British Government in India. Partap claims privilege for making this suggestion on the grounds of his previous visit in 1915 to Kabul and hopes that his failure then to persuade the King of Afghanistan to turn against Britain will not be repeated.

In India itself a clause in the agreement between Kurose and Mahan Sen that no anti-Hindu Mahasabha material should be published in his paper is of considerable interest, indicating as it does that Japan proposes to make the fullest use of her long-standing liaison with the Hindu Mahasabha, which she judges to be growing in popularity.

#### PROPAGANDA.

Press and pamphlet. -A pro-Japanese article entitled "The New Order in Manchukuo" by E. Wallace Moor appeared in two parts in the "Dakshinabharathi" on the 2nd and 9th December. A news service sheet has been seen in Calcutta entitled "The Pacific Information News Translation Service", addressed like other pamphlets of its kind to the Nippon Trade Agency. The number under review contains a report on the difficulties of the trade negotiations now in progress between Japan and India, and offers a definite threat to India that the display of too intractable a temper in these discussions may lose India her best customer. Other pamphlets which have been noticed include 500 copies of various papers addressed to the Nippon Trade Agency of Calcutta, two current numbers of the

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Propaganda through press and pamphlet.

"Princely India" and the "Bharat" have both recently published pro-Japanese articles. The latter paper published a two-column translation of an article by Professor Naguchi entitled "Undivided Asia", which was supplied by T. Kurose and which had an anti-Western twist to it.

Among the pamphlets which have recently come to notice in India are -

- (1) The cyclostyled news-sheet "The Eastern News" published in Singapore;
- (2) Contemporary Opinions;
- (3) Copies of memorial speeches to certain defunct Buddhist priests, which had a definite anti-British bias;
- (4) A pamphlet entitled "Hindus and the Sino-Japanese Conflict", published in Calcutta and put into circulation by the All-India Hindu Mahasabha, which contains propaganda supplied by the Japanese monk Maruyama;
- (5) Several other pro-Japanese leaflets which have been put into circulation by the All India Hindu Mahasabha;
- (6) Several other pro-Japanese leaflets in English which have been distributed by the Japanese Consulate through the Japanese Cotton Trading Company.

Approach to Muslims.

As mentioned above, part of the Japanese scheme is to conciliate Muslim League opinion. In Japan itself a Muslim Delegation has recently been on a visit to Tokyo at the invitation of the Dai Nippon Kaikyo Kyokai, and, according to one report this has resulted in a decision to arrange for the exchange of students and information between the two countries and to build a Mohammedan Society Hall in Tokyo.

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J A P A N E S E.

It is reported that Swami Satyanand, President of the Hindu Mission, whose connection with the Japanese Vice-Consul was reported previously, has recently been displaying considerable enthusiasm over Japanese culture, and now seriously contemplates starting a school and a humanitarian society on the Japanese model on a selected site in Midnapore, Bengal. He has not, however, disclosed the source of his financial backing for this venture. A further indication of the part played by the Hindu Mission in the Japanese cultural approach is to be found in Kurose's reported enthusiasm over the Suddhi movement (proselytizing) now being carried on by the Hindu Mission and the Arya Samaj, which he is said to regard as a step forward towards the formation of a united India in the interests of Pan-Asianism. He has also displayed interest recently in the Ramkrishna Mission at Belur (Howrah). In the meantime, the All-India Hindu Mahasabha office have issued an interesting illustrated pamphlet entitled "Indian Hindus and the Sino-Japanese conflict", which contains anti-British and pro-Japanese material.

In view of the great importance attached by Japan to her trade development in India, it is of interest that, according to a recent report, T. Kurose has announced the opening of a new branch of the Nippon Trade Agency in Madras, in order to expand Japanese trade and to carry on propaganda in Southern India. It is also indicative of Japan's close watch on trade developments in India that Kurose has recently cabled to Tokyo explaining that the reason for the block in mica export is due to apprehension on the part of authorities in India that the excessive purchase of mica by Japan may

indicate /



JAPANESE.

On March 9th, 1939, Daisuke Takaoka, a member of the Japanese House of Representatives, delivered a lecture at the East Asia Research Institute in Tokyo about his visits to Siam, Burma and India during the preceding months. The lecture, though now out of date, is of considerable interest as disclosing the angle of approach to the Indian problem by a Japanese political observer of considerable standing. In a general review of the development of the Congress movement Takaoka expressed his doubt whether India is actually qualified for independence, but made it quite clear where he laid the blame for that state of affairs. The most interesting portion of his statement concerned the question of Indian sentiment towards Japan and admitted that anti-Japanese feeling is universal throughout India and that the Congress is largely responsible. According to his own statement, Takaoka warned Congress leaders whom he met that such conduct was liable to impair good relations between the two countries in the future. In summing up the attitude of the various political parties he described the Hindu Mahasabha as the only party prepared to acknowledge its whole-hearted support for Japan and mentioned with gratitude the help given by J.K. Birla. He foresaw the end of British sovereignty in India in the not distant future and a possibility of a swing over to violent revolution the moment Gandhi was dead. At the same time he forecast that Britain would keep a stronger economic grip than ever on India.

Japan's intense interest in the development and conditions of other Asiatic countries is further emphasised by Japanese press reports of two research organizations which have recently been set up in Japan. One has been started in Tokyo by the South Manchurian

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JAPANESE ACTIVITIES.

The failure of the Japanese efforts in Burma, to which attention was drawn last week, has been further emphasized by a recent report of successful counter-propaganda by the Chinese amongst Muslims in that country. An uncorroborated report has now been received that the Communist Party of India have issued instructions to their provincial committees to counter any Japanese propaganda in this country on the ground that the Japanese seek support for their policy of occupying Dutch possessions in the Far East in the event of the Netherlands being attacked by Germany.

In the meantime, however, Japan has in no way slackened the vigour of her drive in this country, her main line of approach still being to the Hindu community. One important aspect of this approach is the development of relations between the Japanese Consul-General and the Hindu Mahasabha. In a recent letter to another member of this organization Padamraj Jain, one of the leading Mahasabha-ites, after expressing the opinion that the planned visit to China and Japan of the Hindu Mahasabha leaders should be postponed for various reasons, referred to a talk which had taken place between himself, Dr. Moonje, and the Consul-General of Japan, and which could not be dealt with in an open letter. The same Padamraj Jain is recently reported to have expressed his willingness to finance the visit to Japan of a Sikh named Alam Singh, who claims to have been previously employed by Japan to do Japanese propaganda in Iran and who has now been invited, according to his own story, to visit Japan at the instance of the former Japanese Consul-General Mr. Yoshida.

Some indication of the extent of Japanese influence in Hindu religious circles may be found in the fact that the "Eastern Economist" is widely read among the leading members of the Arya Samaj. It is also noteworthy that

J A P A N E S E.

The Buddhist Approach.

A pamphlet published recently by the Nihon San Byohoji temple in Japan and addressed to the Ashahi Shoten, Calcutta, proves beyond reasonable doubt that the Nihon San sect, with the venerable Hitatsu Fujii Gyosho at its head, forms the advance guard of the Japanese Buddhist approach not only to India but to other oriental countries included in Japan's pan-Asiatic view. The contents of this pamphlet include a series of letters addressed by Fujii Gyosho to his disciples and followers in Japan, China, Manchuria, Burma, and India, where they are all working for the same end, the spread of Buddhism in the interests of Pan-Asianism. There is also a letter from Gyolo Maruyama to Fujii in which the writer describes an intimate talk with Gandhi at Shegaon during the course of which he attempts to justify Japan's activities in China. Apart from disclosing at least some of Maruyama's intentions in this country, it also proves his close connection with the Hindu Mahasabha and his position of semi-dependence upon them. The whole correspondence leaves no doubt whatever of Maruyama's position as the leading agent in India of the Nihon Sect, in which his co-workers include Tenzaki and Watanabe.

Apart from this the letters of Fujii Gyosho himself make it clear that the progress of the movement in India is giving him satisfaction and that work in this country has developed so far that the venerable man himself contemplates a visit to India this autumn in the course of which he intends to open the hall which is being started in Bombay and to which he sends a hundred yen through the Japan Cotton Trading Company to be given to Maruyama.

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next consignment would be carried by Dr. Uno, who is returning from Japan to Bombay.

Anti-British and revolutionary activity amongst Indians in Japan.

Early in September the Tokyo Radio announced the formation of an Executive Council to foster movements for Indian independence, which not only contained the names of such prominent agitators as Raja Mahendra Pratap and Rash Behari Bose, but also alleged to have the support of the Italian Ambassador in Tokyo. According to secret information which lacks corroboration, Sarat Bose has news of two meetings which were held in Shanghai between August and September to discuss the present Indian situation. They were attended by known Indian revolutionaries, some Japanese officials, and a number of Indians living in the Far East. It was decided that Indians should help Japan in all possible ways in their struggle in the Far East, in return for which Japan would help India not only to liberate herself from British bondage, but also to create an Indian Republic. According to Sarat Bose, some of the Hindu Mahasabha leaders are in touch with these developments.

Approach to Muslims.

Copies of a pictorial paper published by the Japanese Mohamadan Association have been seen on their way into India from Japan. Apart from a hundred copies addressed to T. Kurose (who has left India) batches of 2 and 5 copies at a time were addressed to a number of prominent Indians, both Mohamadan and Hindu but mostly the former.

A large number of copies of another Japanese propaganda magazine in Arabic, Urdu, and Javanese, has recently been received in Karachi, a hundred copies addressed to the Nippon Trade Agency and 9 copies elsewhere. The magazine is described as intended for dissemination amongst Muslims.

Propaganda through press and pamphlet.

Apart from the pamphlets mentioned immediately above, other anti-British literature has been intercepted on its way into India from Japan during the period under review. The Censor authorities in Calcutta recently saw a special edition of a Chinese newspaper called the "Lighthouse" addressed to the Military Attache care of the Consulate-General of Japan. Inside this comparatively harmless journal was found an English pamphlet entitled "Beware of Britain", published by the Association of Oriental Culture, Canton, China, which contained scurrilous anti-British propaganda. Four other covers were recently intercepted in Bombay containing anti-British Urdu leaflets addressed from Tokyo to various people in Bombay, Delhi and Saharanpur.

JAPANESE.

There are further signs that what may be described as the Japanese long-range attack on British prestige in India is being developed. Rash Behari Bose has recently been reported to be in touch with Makhan Sen, whose negotiations with T. Kurose have resulted in his agreement not to publish anti-Japanese or anti-Hindu Mahasabha material in his paper. At the same time, according to letters from one B. Bobby in Shanghai to Mr. Zakariah and Subhas Bose, Rash Behari Bose has given his blessing to the formation of an Indian Independence League in Shanghai. In the meantime Mr. Zakariah, who has just returned from a visit to Japan, has received from the Japan Foreign Trade Federation what is probably a reminder of his obligations in the form of an introduction to Mr. Wakamatsu, the Japanese Consul-General, and pointing out what a boon freer India would be to Japan fighting for her legitimate self-assertion.

It is reported that another plan is afoot to take 50 students to Japan next summer at a nominal cost, this time under the control of Amar Singh Basmal, who continues his pro-Japanese propaganda activities in the Punjab. He has recently been making an effort to improve the feeling towards Japan by addressing meetings, but has been conspicuously unsuccessful in obtaining support for his scheme to give a public welcome to the Japan Trade Delegation when they visit the Punjab. At the same time, he manages to impress the Consulate-General by sending them photographs of himself together with selected members of his audiences.

While steps are thus being taken to strengthen the ties between Japan and the revolutionary elements in this country, Mahendra Pratap has written in Persian to the



# Reactions to Cripps Mission

<b>Department</b>		Home Political
<b>Branch</b>		I
<b>From Year / Date (YYYY-MM-DD)</b>		1942
<b>To Year / Date (YYYY-MM-DD)</b>		1942
<b>Identifier</b>		PR_000003014128
<b>File No.</b>	HOME_POLITICAL_I_1942_NA_F-221	
<b>Location</b>		Repository II
<b>File Size</b>		5.2
<b>Pages</b>		50
<b>Collection</b>		Digitized Public Records Home Political

Indians with Indians at their head invaded this country how could the Congress ask Indians to oppose them when they were in fact coming only to drive out the British? If they (Congress) did so <sup>face them</sup> they could not hope to carry the masses with them. (It is said in the Working Committee that there are 50,000 Indians - prisoners of war and others - now being trained in Malaya for use against the British in India). Nehru argued on much the same lines, his main theme being "a national government without Defence is NOTHING". Gandhi, Patel and Rajendra Prasad relied on the ahimsa argument: all wars and violence are sinful.

The Working Committee's attitude is entirely defeatist. They anticipate trouble as soon as the Japanese invade India - looting, communal disorders, etc. Even now, businesses are closing down while the going is good. Besides the contention cited above about the uselessness of opposition to Japan, a belief is also current that Britain is not going to win the war, and that even if she does there is no certainty that the British as victors will keep to their bargain. There is also a curious story in circulation among the members of the Working Committee that if Defence were to be vested in Indian hands, all the British Officers in the Indian Army would resign in a body. Where this came from is not certain, but it is associated without any given reason with Sir Stafford Cripps' name.

Tomorrow the Working Committee will meet again to finish the draft of their statement. Bhulabhai Desai is to give the Congress Assembly Party a complete picture of the reasons underlying the attitude adopted by Congress and their views about the future. There is now remarkable unanimity in all non-Muslim circles for rejection.

There is a general feeling in Congress circles that reactions throughout India to the Cripps mission will be strong, and there will be an appreciable worsening of feelings towards Britain. The Sikhs and the Hindus will be drawn more than ever towards Japan on account of the protection they seek against the Pakistan menace. Even now the Akalis and the

-3-

Mahasabha are talking among themselves of going over to Japan. If the Japanese reach India there is every chance that Tara Singh and Savarkar will lead their followers into the enemy's camp.

The report of the death of Subhas Bose has produced some marked and most significant results, clearly indicating a very sharp rise in sympathy for his attitude and aims: Gandhi's telegram of condolence to Bose's mother has acted powerfully in stirring up popular feeling and sympathy.

[The source has hitherto proved reliable]

2. 4. 1942.

H.D.  
Dy. No. 1941/42 PM(2)  
A.C. 4.42

Separately

S. G. G.

P. S. V.

H.D. (Sir R. Tottenham)

19716 DIB 40 M. 3 9/4/42/III dated - 2 APR. 1942 G. Wong

R. Tottenham

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23

# Indian Subject In Connection With Pro-Japanese Activities

<b>Department</b>		Home Political
<b>Branch</b>		I
<b>From Year / Date (YYYY-MM-DD)</b>		1944
<b>To Year / Date (YYYY-MM-DD)</b>		1944
<b>Identifier</b>		PR_000003014683
<b>File No.</b>	HOME_POLITICAL_I_1944_NA_F-44-27	
<b>Location</b>		Repository II
<b>File Size</b>		11.9
<b>Pages</b>		155
<b>Collection</b>		Digitized Public Records Home Political



lecture on "A war time trip to Japan-part I from Lahore to Tokyo" in the Y.M.C.A. in November, 1940.

SHANKAR LAL. I do not know his original place of residence. I had first met him in Patiala in 1920. He later presided some of the meetings addressed by me at Delhi, where he was Managing Director of the Tropical Insurance Company. He wanted to engage me in this company and offered Rs: 250/-p.m. His offer did not appeal to me. After that we were together in the Multan Central Jail where we were undergoing our sentences for our Congress activities. After my release from Jail when I was living in Cannanught Circus, New Delhi, he wanted me to shift to his neighbouring building in which the Tropical Insurance Company was housed. I refused this offer as well, because I was already occupying a spacious house on a comparatively small rent.

About this time Mr. Sahai told me that Shankar Lal had visited Japan in connection with the Forward Bloc and had with his help and that of Rash Behari Bose, and Mohinder Pantap, had access to the high Japanese public men. On my return from Japan in 1940 I met L. Shankar Lal in the court of Mr. Mehta, Chief Presidency Magistrate, Bombay where he appeared as an accused for the falsification of his passport and several other charges. It is also to my knowledge that Mr. Savakar exerted some influence on Mr. Mehta to effect his (Shankar Lal's) acquittal but I do not know whether that influence actually materialised or not. When he was released on bail I followed him and his three or four associates in whose conversation in Gujarati or Marwari Mr. Savarkar's name figured, prominently.

I met Shankar Lal afterwards in Broadway Hotel, Calcutta and after bowing before him I began to talk with him about his recent visit to Japan. He cut me short by saying that only two types of persons could interrogate him on the subject "Blocists and the Police". He said that I belonged to neither category so why should I question him. I defended myself by pleading that I was interested in Japan but in view of his remark I told him that I could leave that topic. After having said all this I am tempted to say that Shankar Lal's visit to Japan was the first plank in the programme of the Forward Bloc which finally culminated in the disappearance of Subash Chander Bose.

78/c  
46/AG/34.

10-111 : ibid

23/c

40/c

48/c

69/c

78-79/c

The depuation arrived in Singapore on 22-6-34 and left on 12

Prepage.

the same day for Japan.

86/c

The Bombay Chronicle dt.11.8.34 published an article sent by Chaman Lal from Tokyo, about what he called the 'Side Lights on Tokyo Conference' in which he alleged that the Hindu Mahasabha Delegates had been refused admission among delegates and that the Conference authorities had refused to treat them as guests

98/c  
See 'A' below.

A letter from Shanghai dt.22.7.34 said that it was of utmost importance to note that Pandit Vishnu Bandhu Shastri and Dharamvir were accompanied on their trip from India by T. OKITSU, who visited India for this purpose and actually proceeded to ~~in~~ Lahore to meet them both. On arrival both of them visited the Congress Committee in Kobe and they delivered a lecture before the members of the Congress Committee which had for its theme the proposal that it was right and proper to accept help from any country which was prepared to help India in its general movement towards independence. On 11th July, accompanied by OKITSU they left for Tokyo where they were received by ~~the~~ delegates from the

96-97/c

Japanese Foreign Office, the Mayor of Tokyo and Chaman Lal. On the 15th July, again accompanied by OKITSU, they visited ~~the~~ MATSUMOTO, the ~~Japanese~~ president of the Japanese Asiatic League, on the 16th they visited the Japanese Navy Minister and on the 17th the Japanese Minister for War-always accompanied by OKITSU. Their programme was to leave Japan on the 28th July, visit Manchuria and then go to Shanghai and Siam. From Siam they were to return to India via Rangoon and Calcutta. According to the informant of our Shanghai representative, they were to be accompanied again by OKITSU at least as far as Siam.

In conversation with Shastri and Dharamvir and again in conversation with OKITSU, the informant was informed that the cost of their trip to Japan and the return journey was being met directly by the Japanese Government.

97/c A

In conversations with both Shastri and Dharamvira/with the informant, they stated that they did not go to Japan with the sole object of attending the Buddhist Conference and the informant ~~continued~~ <sup>moved to</sup> our correspondent, that in fact they did not attend the Conference. OKITSU (Japanese Buddhist priest)

A  
20

Cont.



43. SHANMA (Shastri ?), Vishwa Bandhu.  
s/o Ram Labhawa, Asstt. Secy., Hindu Mahasabha.  
Professor of Dayanand Brahm Vidyalaya, Lahore.  
Deputed in April 1934, along with one or two others  
to represent the Hindu Mahasabha at the Pan Pacific Young  
Buddhist's Association held in Tokyo. Addressed meetings  
in Kobe and supported the proposal that India should seek  
help in her fight for independence from any country which  
was prepared to help her, viz. Japan. Established contact  
with the Japanese Navy Minister, War Minister and Matsuoka,  
the President of the Japanese Asiatic League. The cost of  
his trip to Japan and back was borne by the Japanese  
Government. While in Japan were assisted by OKITSU, a  
reported Japanese intelligence agent. Delivered lectures  
at Dairen on Pan Asiaticism and was taken to visit Harbin  
by Japanese Military Officers. Also addressed meetings  
in Manchukuo, during which he spoke on the unity of India  
and the rise of Asia under Japan's leadership. Said in a  
broadcast in Shanghai that India's troubles were all due to  
British rule and pleaded for the political and social  
development of Asia.

Pan.

Subject of  
7. No.  
64/2/4/40-

44. DUTTA, Surendra Chandra.

Arrived in Port Blair in 1933, at a time when the  
terrorist prisoners were in the Cellular Jail. Has a  
camera and has taken photographs of strategic places.  
Is friendly with KONISHI Eiichiro, Japanese photographer,  
at whose instigation the photographs were possibly taken.

Port Blair.  
(Andamans).

45. ULFAT KHAN.

Acts as Post Box for IWASAKI Iwao, suspect Japanese  
photographer with whom he is on friendly terms. Often  
visits Rangoon and carries letters for the Japanese,  
and on one occasion was found in possession of a letter  
from IWASAKI while on board ship for Rangoon. Was  
leading a poor life but suddenly became affluent.

Port Blair  
(Andamans).

46. RAMANI, Kodarmal Basarmal.

s/o Basarmal of Marjhand, Sind.  
Name figures in a list of British Indian subjects at  
Bangkok who were known to profess disloyal sentiments.  
Belonged to the firm of Ramani Brothers who deal in  
Japanese cloth. Thoroughly pro-Japanese. One of the  
principal leaders in the agitation in March 1940 at  
Bangkok to introduce vigorous action in favour of the  
Indian National Congress. Friendly with Deb Nath Das,  
an Indian extremist in Japan. Assisted Swami Satyanand  
Puri in the collection of funds from local Indian  
sympathisers for the establishment of the Thai Bharata  
Cultural Lodge, Bangkok. Left Bangkok for Karachi on  
10.2.41 and was arrested on 23.2.41 in order to  
prevent his return. Order issued against him under  
Rule 26(1)(d)(e) of the D.I.R. restricting his move-  
ments to the Province of Sind. Steps are being taken  
for the cancellation of his passport.

Sind.

General was responsible for Bose's disappearance. This suspicion was further confirmed by the fact that Mr. Kageyama left Calcutta immediately after that day. Major (Rtd.) Bardan (?), a Bengali, a prominent leader of the All-India Hindu Maha Sabha had told me, while travelling with me in a train from Calcutta to Allahabad, that if there was any person in India who knew before-hand about Subash Chander Bose's disappearance it was Mr. Satish Chander Bose, probably a first cousin of Bose. Subash Chander Bose escaped from India because he did not want to remain in jail during the pendency of war and he must have believed that this was the right time when Axis half should be co-ordinated in driving the British out of India. I believe he must be somewhere in Japan or the Japanese occupied-territories.

(xiii) All the Hindu Maha Sabhites are pro-Japanese due to (i) the religious affinity between Hinduism and Buddhism and (ii) their reactionary attitude towards the anti-Japanese policy of the Congress. I can give specific instances to bear out my contentions.

(a) In December, 1939 I visited the late Mr. Nakanishi, who was then the President of the Nippon Trade Agency, Calcutta and who had been in India for 18 years. I saw on his table about 25 tickets for admission to the All-India Hindu Maha Sabha Sessions held at Calcutta that year. Each ticket was worth Rs.25/-. He gave me to understand that these tickets were presented to him by Mr. N.C. Chatterjee, General Secretary of the All - India Hindu Maha Sabha. He was good enough to give me one of the tickets free of any charge. He told me that these tickets were meant for possible Japanese visitors to the Sessions. I noticed that about five Japanese attended the Session in which Mr. Nakanishi made a public speech which was reported in the Indian newspapers.

(b) During this very Session of the Maha Sabha I wrote a letter to Mr. Savarkar asking him to send an Enquiry Commission to find out basic religious unity

D P may sec

between India, China and Japan. He changed the word "Enquiry" into "Good will" and deleted the letters "Com" from "Commission". He thus making it "Good Will Mission" accepted my proposition. He wanted me to make a speech on this resolution in the open Session of the Hindu Maha Sabha. I refused to comply with his wishes on the grounds that the Maha Sabha was a rank communal institution and did not deserve my speech. He then approached Master Tara Singh to make a speech on this or any other subject. He also refused. The Sabha wanted a Sikh to make a speech. At last the Sabhites succeeded in getting a Professor of the Sikh Missionary College, Amritsar who made a speech on the Muslim excesses in the Punjab and Sindh. The President then himself announced in the Session that a Good Will Mission would be sent to China and Japan but no such mission was actually sent on account of the war-time difficulties.

(c) I have had interviews with Mr. Savarkar, Dr. Moonje, Bhai Parmanand and Dr. Sham Prasad Mukerjee. They are all pro-Japanese.

(d) I have also had interviews with Mahatma Gandhi, Pandit Jawahar Lal Nehru and Bhoja Bhai Desai and made abortive attempts to dissuade them from their anti-Japanese policy.

(xiv) The following Indian political institutions in Japan are largely responsible for fomenting anti-British and pro-Japanese element in the Indians who are still in Japan or who have since returned to India. There are no such parallel Japanese institution in India :-

(a) India League in Tokyo. This was founded by Rash Bihari Bose in or about the year 1929. This is, in a way, a cheap boarding house for Indian travellers and residents in Tokyo. Rash Bihari Bose contributed, as he does, anti-British articles in the Japanese newspapers. He issues also several publications in English and Japanese. I do not remember the name of any such publication.

✓ Known.

101



Aihara, Toshio Shiratori, former Japanese Ambassador at Rome and others in Tokyo (Japan) in July 1940 has reasons to believe that India is not included in their "New Order in East Asia". The reasons are as under:-

1. The Army of Japan was in favour of the occupation of China, Siam, Indo China, Malaya and Burma. The Navy was in favour of conquering Hong Kong, Dutch East Indies, Borneo, Celebes, South Sea Islands, Philippines, New Zealand and Australia. Both Army and Navy thought that India was too big a problem to be tackled for the present. Originally Burma was not in their programme as well, but when the British refused to renew the three months closure of Burma Road, the Japanese were forced to include Burma into their programme. The first objective of the Japanese army and navy was to starve the Chungking Government by closing Burma Road - the national Chinese Life-line. As regards the exclusion of India from that programme, the Japanese were influenced by the fact that all India National Congress - the biggest representative body of India was not in favour of their so-called "New order in East Asia". The Japanese were confident that the Hindu Maha Sabhanite were pro-Japanese but since the Hindu Maha Sabha had little following as compared with the Congress so they did not take the Hindu Maha Sabha into consideration. India's population being forty crores and Australia's being only seventy lacs, the Japanese expansionists enthusiastically preferred Australia to India for occupation and so would try to subdue Australia and Burma at the one and the same time as navy would mostly <sup>be</sup> wanted for invading Australia and army for Burma. The Japanese strength of fighting forces in the words of General Aihara was one crore and Japan stood second to Germany in mechanised warfare and foremost in physical unity.

112 Amar Singh Bamral's general observations about Japan were as under:-

1. Innate courtesy of the people of Japan for every one.
2. Great respect for ~~foreigners~~ foreigners because Japanese have gained through them.



250 to the school along with a letter of appreciation that the school 'would prove to be a most useful organization in training its pupils to do good service for the British Empire in future years'.<sup>135</sup> The school became an important destination for many Hindu youths who were desirous of gaining entry to the IMA.

The visage of a strong leader of a centralized nation, in the form of Hitler or Mussolini, undoubtedly attracted the Hindu nationalists in the run up to the Second World War, though this was to change once the horrors of the war and ethnic cleansing began to get clearer. A declaration from the Hindu Mahasabha on 25 March 1939 makes this fascination for the renegade countries taking on the might of the colonial Empire clearer:

Germany's solemn idea of the revival of the Aryan culture, the glorification of the Swastika, her patronage of Vedic learning and the ardent championship of the tradition of Indo-Germanic civilization are welcomed by the religious and sensible Hindus of India with a jubilant hope. Only a few socialists headed by Pandit J. Nehru have created a bubble of resentment against the present Government of Germany, but their activities are far from having any significance in India. The vain imprecations of Mahatma Gandhi against Germany's indispensable vigour in matters of internal policy obtain but little regard in so far as they are uttered by a man who has always betrayed and confused the country with an affected mysticism. I think that Germany's crusade against the enemies of Aryan culture will bring all the Aryan nations of the world to their senses and awaken the Indian Hindus for the restoration of their lost glory.<sup>136</sup>

Savarkar seems to have kept close secret contacts with the Axis powers—Rome, Berlin, Tokyo—through several emissaries and their local agents and/or consulates in Bombay. These did not bring about too many noticeable results possibly because the war regulations had already struck in and tighter security and surveillance had been imposed by the government. The British were keeping a close watch on these foreign connections with the Hindu Mahasabha leaders. An intelligence report talks about the regular correspondences between Savarkar and Rash Behari Bose:

In the meantime, the maintenance of the connexions (sic) between Japan and the Hindu Mahasabha is shown in a letter recently written by Rash Behari Bose in Tokyo to Indra Prakash, Secretary of the Hindu Mahasabha, New Delhi, at the instigation of Savarkar asking for Hindu Sabha literature to be sent to Japan from India.<sup>137</sup>

### Another report details:

In June 1938, two parcels of literature were received by a well-known revolutionary in India from a member of the Japanese Legation, Kabul. This information came to light in the course of secret censorship. The Japanese Foreign Office arranged for the production in Calcutta of a Quarterly Review entitled 'New Asia'. Indian extremists such as Prof. Benoy Sirkar and V.D. Savarkar were asked to contribute articles. The intention of the Japanese Vice-Consul was to expound political, rather than cultural, views, and to conceal the propagandist nature of the journal.<sup>138</sup>

From the Hindu Mahasabha, Jugal Kishore Birla was a conduit man to connect with the Axis powers,<sup>139</sup> while the two Germans who undertook the liaison with the Indian side were G.L. Leszczynski and P. Pazze. The former was a representative of a German news agency and the latter the manager of a company located in Bombay. They had got Savarkar's articles and speeches printed in the German press including the *Volkischer Beobachter*. Leszczynski also dispatched a copy of Hitler's autobiography *Mein Kampf* to Savarkar.<sup>140</sup> The British had kept a watch on these 'suspicious players' as well:

G.L. Leszczynski- Mark Haren, Strand Road, Apollo Bunder, Bombay; Head of Commerce Branch of the N.S.D.A.P. Bombay; In-Charge of the German India Institute, which publishes monthly reports on the commercial situation in India; Has a good knowledge of commercial, economic and political matters in India. In touch with Savarkar, President of Hindu Mahasabha, whose note on President Roosevelt he cabled to German News Agency and a copy to Hitler.<sup>141</sup>

Another interesting character that the Savarkar brothers, especially Babarao got acquainted to was Savitri Devi.<sup>142</sup> Originally a Frenchwoman of Greek-English birth, born as Maximiani Julia Portas in Lyons, France, she grew up to become a deep admirer of the German National Socialism and the Nazi-Aryan race theory. She soon began to venerate Adolf Hitler as a veritable supernatural incarnation. When all of 27, in 1932, she landed in India and it was love at first sight with the country, its culture and the dominant Hindu religion, in which she saw the perfect synthesis of her evolving views—a living civilization that personified the Aryan legends that she grew up fantasizing. She travelled across the country—from Rameswaram,



Tiruchirapalli, Amritsar to enrolling as a student at Rabindranath Tagore's Shantiniketan, before settling down in Calcutta by the end of 1936 and converting to Hinduism, rechristening herself as Savitri Devi. Here she got closely associated with the Hindu Mission and its president Swami Satyananda, and through them got introduced to the idea of Hindutva and Savarkar. She began writing extensively on Hindu philosophy and nationalism and a lot of these ideas echoed those of Savarkar's earlier works. Her book *A Warning to the Hindus*, written in 1939, cautioned the community against its own social evils and the external threats from other religions, especially Islam. Babarao wrote the preface to this book and heaped praises on her:

She has one advantage over the usual workers from within the Hindu fold. She was Greek by nationality. It is, owing partly to her appreciation of Hindu art, thought and 'dharma,' and partly to deeper reasons that she was drawn to our society and that she adopted what we call Hindutva, for the rest of her life. But naturally, being a European, she could, though from within, study the condition of the Hindus in a detached manner. And this book contains the mature and thoughtful conclusions drawn by her, conclusions which, in no case, can be taken as the outcome of that partial attitude, which one of the born-Hindus may be said to possess.<sup>143</sup>

Regular correspondences between her and Babarao from 1939 till 1942 have come to light, and some communication with Savarkar as well.<sup>144</sup> Most of these are replete with profuse veneration for Savarkar, his philosophy and political stances on matters related to Hindu nationalistic identity and a strong, militarized nation that could stand on its own to defend itself. In a letter dated 21 November 1941, she writes to Babarao about a plan they discussed about starting a nationalistic publication that could be used for widespread public propaganda for the cause and that how she would be willing to help 'with ready zeal' to tour the country and spread the message.<sup>145</sup> She adds there: 'Non-Hindus must not take this movement for a "Hindu propaganda" before they can realize that they themselves have all rights to be called Hindus culturally.'<sup>146</sup>

Providentially, in Calcutta, she met a man who shared, and perhaps exceeded her admiration for Aryan racism and Hitler, a publisher with strong

pro-German sympathies, Asit Krishna Mukherji. He was the editor and proprietor of *The New Mercury*, a fortnightly National Socialist magazine published from Calcutta with the support of the German consulate. She married him in 1940 in a Hindu wedding ceremony. The couple became an active conduit of the Axis Powers, operating as underground spies to undertake clandestine work—possibly even working as double agents, as nothing else can explain how they managed to do all of this with such impunity and still remain untouched in Calcutta by the British Government. Mukherji and Devi developed close links with Subhas Chandra Bose and claimed to have played an important role in encouraging him to meet Savarkar and also connecting him to the German and Japanese authorities, with whose help Bose eventually met Hitler and also eventually led the Indian National Army (INA).<sup>147</sup> It is these dots that one can manage to connect to map out an otherwise hazy account of underground and revolutionary activities and the networks between its various protagonists.

The militarization strategy of the Hindu Mahasabha and Savarkar during the Second World War had multiple objectives. As mentioned earlier it was to create that ultimate push towards freedom by infiltrating the British Indian Army and creating disaffection there. Simultaneously, there seems to have been preparation for a post-British scenario as well where the Hindus would be in direct clash with the Muslims who had already begun murmurs of a separate land of their faith. In such a scenario, where the Muslim strength in the army exceeded that of the Hindus, particularly in sensitive provinces such as the NWFP and the Punjab, without arming oneself militarily, it would mean a surrender to a powerful and theocratic opponent. As Walter Andersen points out, this was ‘motivated by a belief that Hindus had to prepare for the eventual struggle for power between Muslims and Hindus when the British finally vacated India’.<sup>148</sup> Another element of the Mahasabha strategy was to overtly earn the goodwill of a beleaguered government, even as it hobnobbed with its adversaries abroad covertly. The Mahasabha was always annoyed that the British considered only the Congress and the Muslim League as the voices of representation in India and that they were seldom on the high table of negotiations with the government that those parties managed. They wanted

Cont..



contacts with Hindu leaders of Punjab and Sind, creating inroads for his organization there. Babarao acted as a bridge between the Mahasabha and Sangh activists in Delhi and Benares, helping the RSS expand in these areas. By the 1940s, it had branches across India—NWFP, Punjab, United Provinces, Madras, Bihar, Bombay, Sind, Bengal, CP and Berar, Gwalior, Indore, Hyderabad, Mysore, the Deccan States and elsewhere.<sup>170</sup> By 1941, there were 700 branches across the country and about 1,50,000 members, though the precise numbers were uncertain given the extreme secrecy that was maintained in matters of organization and membership.<sup>171</sup>

Given the symbiotic relationship between the Mahasabha and the Sangh, even the colonial government reports mention the close links and the assumption of the RSS being almost the youth wing of the Mahasabha. The fuzzy roles and associations between the Mahasabha, the RSS and the Democratic Swarajya Party, and the porous borders of membership between them, were known to all. The British feared that the ‘Sangh might be drawn into pro-Japanese activity through its connections with the All India Hindu Mahasabha, if the latter itself initiates or develops such activities’.<sup>172</sup> It termed it as an anti-British body that was also the ‘Hindu answer to the Khaksars’—the violent Muslim tribes of the NWFP and Punjab.

During 30 April–1 May 1938 over 3000 men and women attended the first session of the Maharashtra Hindu Youths’ Conference in Poona that was presided over by Hedgewar and attended by Savarkar, Moonje, L.B. Bhopatkar and Senapati Bapat.<sup>173</sup> Speaking on the occasion, Savarkar had outlined the activities of the Mahasabha as the political arm of the Sangathan movement. The conference had concluded with resolutions that recognized the Mahasabha as the sole voice of the Hindu aspirations in the political arena, as also militarization, the favourite topic of Savarkar.

But Savarkar and the Mahasabha leadership were peeved when the RSS refused to associate in an official capacity in the Hyderabad agitation that had brought the Mahasabha and other Hindu organizations such as the Arya Samaj close to each other for a joint Hindu battle.<sup>174</sup> Hedgewar’s permission to Sangh volunteers to take part in an individual capacity, under one

Savarkar's secretary mentions what happened in meeting between Savarkar and Bose on 22 June 1944

Extract from Vikram Sampath's book on Savarkar ++ letter that Vikram Sampath sir mentioned in his book (from The 2 Great Indians in Japan by Oshawa J. G)

Bose toured the country to seek support for his views and in the course of it met Jinnah first. Interestingly, Jinnah asked him to meet Savarkar to elicit the latter's views. Accordingly, on 22 June 1940, Bose and Savarkar had a meeting that lasted for nearly three hours. In his memoirs, Bose was least charitable to both Savarkar and Jinnah:

Mr. Jinnah was then thinking only of how to realize his plan of Pakistan (division of India) with the help of the British. The idea of putting up a joint fight with the Congress, for Indian Independence, did not appeal to him at all though the writer [Bose] suggested that in the event of such a united struggle taking place, Mr. Jinnah would be the first Prime Minister of Free India. Mr. Savarkar seemed to be oblivious of the international situation and was only thinking how Hindus could secure military training by entering Britain's army in India. From these interviews, the writer was forced to the conclusion that nothing could be expected from either the Muslim League or the Hindu Mahasabha.<sup>21</sup>

Savarkar's secretary Balarao, however, recounts that in this meeting the former strongly advised Bose to not run behind the mirage of Hindu-Muslim unity but seek the help of the enemies of Britain in the war, such as Japan, Italy and Germany. He advised Bose to flee India and move to either Germany or Japan, get the captured Indian soldiers released and raise an army that would attack British India via the Bay of Bengal. His view was that this was the only way that the British could be forced out of the country and not through mass protests or demonstrations.<sup>22</sup> This was the same model that the Indian revolutionaries had attempted during the First World War and failed. Corroborating this is a letter from Balarao, dated 2 June 1954:

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It may be mentioned here that it was at a private and personal meeting between Netaji Subhas Babu and Savarkarji at Savarkar Sadan Bombay that a definite suggestion was made to Subhas Babu by Savarkarji that he should try to leave India and undertake the risk of going over to Germany to organize the Indian forces there fallen in German hands as captives and then with the German help should proceed to Japan to join hands with Sri Rash Behari Bose. To impress this point Savarkarji showed to Subhas Babu a letter from Sri Bose [Rash Behari] to Savarkarji written just on the eve of Japanese declaration of war.<sup>23</sup>

As later events were to prove, in about six months thence, Subhas Bose took precisely this route by disappearing from India in January 1941 from his house on Elgin Road in Calcutta and eventually joined Rash Behari Bose. On his mysterious disappearance, Savarkar issued a statement: 'May the gratitude, sympathy and good wishes of a nation be a source of never-failing solace and inspiration to him wherever he happens to be. Wherever he happens to be, I have no doubt he will continue to contribute his all, even health and life to the cause of Indian freedom.'<sup>24</sup>

## **Veer Savarkar and Sri Rash Behari Bose**

To  
K. C. Das  
123/1 Upper Circular Road  
Calcutta-6.

Savarkar Sadan  
Shivaji Park  
Bombay-28  
2nd. June '54

Mahashaya.

Your letter dated 27th May, 1954 to hand. Under instructions from Veer Savarkarji I have the honour to write you in reply that the life of Sri Rash Behari Bose which is shortly



going to be published by you as said in your letter will doubtless be welcome by us all.....

"Sri Rash Behari Bose was the president of the Hindu Mahasabha, Japan. While during the years 1938 to 1940 Savarkarji had been presiding over the All India Hindu Mahasabha Sri Rash Behari Bose too continued to preside over the Japan branch of the Hindu Mahasabha. After the release of Veer Savarkarji from his internment at Ratnagiri in 1937 Sri Bose wrote to him occasionally on the advisability of the Hindu Mahasabha movement and as the result of correspondence between them Sri Bose started a branch of the Hindu Mahasabha in Japan under his own presidency. The correspondence between them continued right up to the declaration of war by Japan and the formation by Sri Bose of the I. N. A. Indian National Army in Japan even before Netaji Subhas Babu could reach Singapore. It may be mentioned here that it was at a private and personal meeting between Netaji Subhas Babu and Savarkarji at Savarkar Sadan Bombay that a definite suggestion was made to Subhas Babu by Savarkarji that he should try to leave India and undertake the risk of going over to Germany to organise the Indian forces there fallen in German hands as captives and then with the German help should proceed to Japan to join hands with Sri Rash Behari Bose. To impress this point Savarkarji showed to Subhas Babu a letter from Sri Bose to Savarkarji written just on the eve of Japanese declaration of war.".....

Yours faithfully,

Sd. *BAL*  
Secretary.

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N. B. Khare, prominent Congress leader who later Joined Hindu Mahasabha also mentions this in his book "My political memories " that Savarkar advised Netaji to



go out of India and form alliance with Japan/ Germany to free India

Mr. Jinnah, the Furehr of the Muslim League refused to talk with Mr. Bose on the Hindoo-Muslim problem, because according to him Subhash Bose did not represent the Hindoos. Subhash Bose said to him that he was a Hindoo alright. Jinnah said that Subhash and Gandhi were both Hindoos. There was no doubt about it, but both the organisations, viz., the Congress and the Forward Block admitted non-Hindoos as members. Therefore both of them could not be deemed to represent Hindoos alone. If Mr. V. D. Sawarkar came and talked to him (Mr. Jinnah) about the Hindoo-Muslim problem, he would certainly welcome him and have a free and frank talk, as he really represents Hindus alone.

Subhash Bose was disappointed and out of curiosity went to Sawarkar's house and met him and told him all that had transpired at Jinnah's place. Sawarkar heard

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him patiently, but ridiculed him for this endeavour to remove the dead statues of the British comprising the Hollowell Monument. He said it was strange that Bose was wasting his energy in this endeavour because it was no use removing these dead statues as long as live Briti-shers from Viceroy down to the Joint Magistrate are dancing upon the chest of Bharat Mata and perpetrating all manner of zulum. Sawarkar said, you drive out the British and the statues will automatically disappear. He drew attention of Subhash Bose to the efforts made by some revolutionaries to drive away the British from India at the time of the First World War 1915-1918. He said "this was the only way to drive out the British by taking advantage of their defficulties." He told Subhash Bose that a daring and enterprising young man like him should slip away from India, secure help from the enemies of the British and invade India to drive away the British by an armed conflict.

This advice of Sawarkar must have had an effect upon Subhash Bose. From Bombay he returned to Calcutta and started the movement for removing the Hollowell Monument Statues as was announced by him. He was arrested and put behind prison bars where he must have ruminated over Sawarkar's advice and decided to follow it. In War time it was difficult for a man like Subhash to secretly disappear from India even from his place of residence. Needless to say, it was much more difficult, nay almost impossible to disappear from a jail. Subhash Bose therefore began to fast in jail, feigned illness and even declared that he was tired of politics and now wanted to pursue spiritualism. Seeing this, he was released from jail on the 5th December, 1940, and I visited him in Calcutta about 1st or 2nd Janauary 1941. The mysterious atmosphere which I found in his room and which had been described previously showed that Subhash was determined to follow Sawarkar's advice and slip away from India. In a speech made from Singapore Radio on the 25th June 1944, Subhash condemned the Congress leaders for calling the Indian sepoys as rice soldiers, and praised Veer Sawarkar for his fearlessness in openly advocating recruitment

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to the army which helped him to form an Indian National Army consisting of sepoys thoroughly conversant with the technique of war. He had fixed up his future programme when I met him in Calcutta, and he was perhaps in search of a reliable person capable of giving him all help from within. He must have regarded me as such a person and therefore must have advised me either to form a ministry in C. P. or to accept a job in the Viceroy's Council, if offered. If the Atom Bomb would not have been dropped on Hiroshima and if Subhash Bose would have set his foot on the soil of Bengal he would have found that his confidence in me was not misplaced.

## CHAPTER IV

### FREEDOM IN SIGHT

Netaji Subhash Chandra Bose after giving a slip to the Government of India's watch-dogs, appeared in Germany in 1941. His intention to go abroad was to smash the very root of British Imperialism. At the time of the escape of Shri Bose, the war on the Eastern Front had not broken yet, but the atmosphere was such that the war conflagration could flare up there at any moment. On 8th December 1941, the War broke out on the Eastern Front also. The Japanese launched an all out smashing offensive against the allied forces. On the 25th of February 1942 the British forces surrendered to the Japanese at Singapore with about 50,000 Indian soldiers out of whom the Indian National Army was formed.

According to his policy of militarisation, Veer Sawarkar was carrying on propoganda in favour of recruitment. The Congressmen called him an unpaid recruiting agent. I was a member of the Provincial War Committee and I was also ridiculed by the Congress, but it was surprising that the All India Spinners' Association an ancillary organisation of the Congress, supplied thousands of blankets to the Indian sepoy. When this activity of the All India Spinners' Association was criticised as help to war efforts, Mahatma Gandhi replied that it was not helping the War efforts, but it was only carrying on trade and business. This reply of the Mahatma was clever but unconvincing. The Congress policy of opposition to war efforts was also lukewarm and the British had recruited over 20 lacs of Indian sepoy during war time, the great majority of whom consisted of Hindoos. Detachments from this newly recruited army were sent to protect British territories in South East Asia, but they had to surrender against this attack of the Japanese.

Out of these Indian sepoy who became War prisoners of Japan, the Indian National Army was formed initially by Rasbihari Bose who took refuge in Japan from 1911, as he was involved in the Bomb throwing on Lord Hardinge at Chandni Chowk, Delhi, that year. He settled in Japan



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permanently. About this time, Subhash Chandra Bose also reached Malaya and Singapore. Rasbihari Bose was very old at that time and was not conversant with Indian politics of the day. He therefore on 4th July 1943 voluntarily made Subhash Bose, the leader of the Indian National Army to fight freedom's battle as he was young, energetic and well versed in the Indian politics of the day. It was Subhash Bose who thus first established a really Independent Indian National Government in South East Asia. All prominent Indian citizens in Malaya rendered all possible help to this first free Government of India in South East Asia out of whom Dr. Goho was very prominent. In this enterprise Subhash Bose took his inspiration from Sawarkar's book on Indian War of Independence 1857. In one of his speeches Subhash Bose has freely admitted this. He also distributed copies of this book freely amongst the army personnel. He named one of his regiments as Rani of Jhansi Regiment and he borrowed his slogan Chalo Delhi from the Indian soldiers in Meerut who marched on Delhi from there on the 10th May of 1857.

[twitter.com/VSLOrg/status/...](https://twitter.com/VSLOrg/status/...)



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What happened in the meeting between Veer Savarkar and Netaji Subhash Chandra Bose in 1940 at Dadar ? Read Savarkars own words-

@Anuj Dhar @Dr. Vikram Sampath, FRHistS @Uday Mahurkar @Chirayu  
Pandit @Chandrachur Ghose @Sameer Kasture

दिनांक २२ जून, १९४० के दिन संयोग से उस समय के देश गौरव और आज के नेताजी सुभाषचंद्र बोस आकस्मिक रूप से सावरकर सदन में आकर मुझे मिले । अन्य सभी चर्चा विषय टालकर मैंने उनसे ज्वलंत प्रश्न पुछा “अन्य सब चिजे अब छोड दिजिए ” । आप जैसे नेता ने हिंदुस्थान में रहकर कलकत्ता के सडकपर का हालवेल का पुतला उखाड देने जैसा सापेक्षता से तुच्छ अभियान चलाकर ब्रिटिशों के कारागृह में पडे रहने में धन्यता मानना ठीक है ?” तो कुछ निराशा के स्वर में सुभाषचंद्र ने उत्तर दिया “नही तो क्या करना चाहिए ? कुछ न कुछ करके ब्रिटिशों के विरुद्ध जनक्षोभ चलाते रहना आवश्यक है ।”

इसपर मैंने पहले महायुद्ध में शस्त्रधारी क्रांतिकारी ने जर्मनी के साथ जो “समान शत्रु-मित्र” संधि किया था उसकी और ब्रिटिशों के हिंदी सैनिकों में से जो जर्मनी के हाथ में पडे उनमें से क्रांतीसेना कैसे निर्माण की गयी, उसकी जानकारी उन्हे दी । यह कहानी मैंने मेरे कल के और आज के भाषणों में कथन की है । मैंने आगे कहा, “रास बिहारीजी का यह अभी का पत्र देखिए । इससे पता लगता है कि जापान इस वर्ष के अंत से पहले ब्रिटिशों के विरुद्ध युद्ध छेड देने का भारी संभव है । अगर वास्तव में यह हो जाए, तो अपने देश की स्वतंत्रता के लिए जापान जर्मनी के अद्यावत शस्त्रों के सहारे से और युद्ध क्षेत्र में निष्णात ऐसे सहस्रावधि हिंदी सैनिकों की मदद से हिंदुस्थान पर बाहर से आक्रमण करने के सुवर्ण क्षण का लाभ आप उठा सकते हैं ।

ऐसे समय में रासबिहारी जैसे अनेक सशस्त्र क्रांतिकारक नेता जिस प्रकार ब्रिटिशों को धोखा देकर जापान जर्मनी में निकल गये वैसे आप भी इसी क्षण उसी प्रकार बाहर निकल जाईए । वहाँ जाकर इटाली और जर्मनी के हाथ में पडे हुअे सहस्रावधि सैनिकों का नेतृत्व आपको प्रकट रूपसे स्वीकारना चाहिए । हिन्दुस्थानकी स्वतंत्राकी प्रकट रूपसे घोषणा करनी चाहिए और जापान युद्ध में शामिल होते ही, जैसा संभव हो उस मार्ग से, चाहे बंगालके उपसागर द्वारा या ब्रम्हदेश द्वारा हिन्दुस्थान की ब्रिटिश सत्तापर बाहर से आक्रमण करना चाहिए । इस प्रकार कुछ सशस्त्र और साहसपूर्ण पराक्रम किये बिना हम हिन्दुस्थान को स्वतंत्र नहीं कर सकेंगे । ऐसा पराक्रम और साहस करने में जो समर्थ दो-तीन व्यक्ति मेरे मन में हैं उनमें से आप एक हैं । उन में भी मेरी दृष्टी आप पर है ।”

और बाद में पुनः कारागार में जाने की अपेक्षा नेताजी



This makes it more clear

Vikram Sampath mentions a letter from an INA soldier who joined British Indian Army on call of Savarkar and later became INA soldier

The relationship between the INA and Savarkar has remained shrouded in mystery in the wake of insufficient or contradictory source materials in this matter. Rash Behari Bose in a radio address had said this about Savarkar: ‘In saluting you I have the joy of doing my duty towards one of my elderly comrades in-arms. In saluting you, I am saluting the symbol of sacrifice itself.’<sup>93</sup>

Savarkar’s biographer Dhananjay Keer states rather emphatically that on 25 June 1944, Subhas Bose made a mention of Savarkar in his radio broadcast from Singapore. A reference to this address by Netaji was reported in the *Free Hindusthan* newspaper of 27 January 1946. Further, Savarkar himself referred to this address in his article on Netaji titled ‘*Netaji Subhas Babunchi ni Maajhi Shevati Bhet Aani Nantar*.’<sup>94</sup> This is what Bose is supposed to have said, according to Keer:

When due to misguided political whims and lack of vision almost all the leaders of the Congress party are decrying all the soldiers in the Indian Army as mercenaries, it is heartening to know that Veer Savarkar is fearlessly exhorting the youth of India to enlist in the Armed Forces. These enlisted youth themselves provide us with the trained men from which we draw the soldiers of our Indian National Army.<sup>95</sup>

Nowhere does this address or its text appear in the ‘Testament of Subhas Bose,’ which was published in 1946 as a ‘complete and authentic record of Netaji’s Broadcast speeches, Press statements etc’.<sup>96</sup>

However, even if one might dismiss Keer’s citation or find its sources as being suspect, some recent findings that have come to light portray a picture that is similar to possibly what Keer was trying to build a case for. Kapil

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Kumar, former professor at Indira Gandhi National Open University (IGNOU) stumbled upon some letters of the INA Trials and Military Intelligence Reports. A letter in his collection, dated 31 May 1946, is from a soldier to the INA Relief Committee and is addressed to Sardar Patel:

Sir,

I am very glad to inform that the C-in-C in India has now permitted to read any newspapers prohibited since a long time . . . Sir, there are Indian soldiers who still raise their rifles against their own brothers, for example Srinagar. Simultaneously, there are men who have I.N.A. at heart and worshipping 'Netaji' as their God, and waiting for the order, who joined the Army by the advice of Barrister Savarkar in 1942. Still the same light is in the lamp . . . Awaiting such arrangements that a committee would visit all major units in India.

S/d

K.N. Rao Sirai

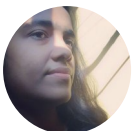
An Ambitious Soldier

For the present my Unit is located in Bengal area.<sup>97</sup>

Through his compilation of the letters of the time, Professor Kumar asserts that several of the soldiers of the INA were from Maharashtra and were seemingly inspired to join the Indian National Army through the call given by Savarkar for militarization.<sup>98</sup>

N.D. Khare, eminent Congressmen who later joined the Hindu Mahasabha

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Aparna Thaliyakkattil @Aparna1\_t

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(remember how kashmir & hyderabad was added to Indian union)

4. And these trained soldiers can be recruited to INA and will be useful against armed revolution against British..and from Savarkar's own words about militarisation.. 🖱 source : hindu rashtra harshan (3)

pressing on the movement for the militarization of the Hindu race, then our Hindu nation is bound to emerge far more powerful, consolidated and situated in an incomparably more advantageous position to face issues after the war,—whether it be an internal anti-Hindu Civil War or a constitutional crisis or an armed revolution

Whatever, again, be the position and the fate of Nations after the war, today under the present circumstances taking all things together, the only feasible and relatively beneficial attitude which the Hindu Sanghata-nists can take up is doubtless to ally ourselves actively with the British Government on the point of Indian Defence, provided always that we can do so without being compelled to betray the Hindu cause

If ever the saying was true that the darkest hour of the night is nearer the golden rise of the morn, it holds good today. The war that has approached our shores from the East and may threaten us in due course even from the West is a danger which may prove unparalleled in its magnitude, ravages and results. But it is also bound to break into a new day for the world and there are no signs wanting to show us that not only a newer but a better Order may ensue out of this world chaos. Those who have lost all may gain much in the end. Let us also bide our time and pray and act for the best.



